10: Coxwell--41-42 B-3 (no date) 1925 Gilyak
116, 774, 782, 825

"Among the Gilyaks, all natural objects have a life of their own; and sacrifice must be made to the 'owners', if violence has been done. Animals are, in reality, human beings, and the bear is superior to man in both mind and body. Sacrifices are offered to the 'owners' of the forest, the mountains, the sea, and fire.(6) The Gilyak carries

6. Czaplicka, quoting Sternberg, p. 271.

with him certain leaves and roots [42] intended for a sacrifice, and, moved by a similar purpose, he makes the dog a victim. Periodical offerings are made to the bear and to the spirits of clansmen who have been killed by bears.(1)

1. Idem., p. 272."

10: Coxwell--119 B-3 (no date) 1925 Gilyak
116, 105

"GILYAK POINT is on the coast of Asia, opposite the island of Sakhalien. The Gilyaks, a hybrid folk of chiefly Mongolian characteristics, inhabit the delta of the Amur and the northern part of Sakhalien. These primitive people, who live by hunting and fishing, number about five thousand persons. Their summer clothing is made of cleverly prepared salmon-skins, and they exist almost entirely on fish. Some include them with the Chukchis and the 'Palaeo-Asiatics,' but Sternberg places them as a people apart. He states that among the Western Gilyaks, a man terms as his wives all his brothers' wives, but he may not marry his sister. (1)

1. The Turano-Ganowaian System and the Natives of N. E. Asia, p. 324 and 328.

The Gilyak is far more savage than the Tungus, and is described as false, thievish and vindictive. The betrothed is purchased by her father-in-law in her fourth or fifth year and brought up with her future husband. A dead man's soul takes refuge in his favourite dog, and the latter is sacrificed near the master's body, which is burnt or suspended in a coffin on a tree or placed on a platform. Fire is held in the greatest respect by the Gilyak. (2)

2. Reclus, VI, p. 439."

10: Coxwell--119-120 B-3 (no date) 1925 Gilyak
116, 776

"The Gilyaks believe that each element: earth, mountain, forest, water—whether sea or river—sky and fire, has its own special inhabitants, who are called according to their place of habitation; thus, the Gilyak speaks of an 'Under Earth-man,' a 'Forest-man,' a 'Mountain-man,' a 'Sea-man,' a 'Sky-man.' These beings resemble Gilyaks in manner of life and outward appearance, but possess special powers; for instance, they can assume the shape of any wild beast, or of a tree, or stone. Wild beasts, such as the bears which belong to the mountain-man, serve him as domestic animals. Many of these creatures have a care for the well-being of the Gilyak; thus, they will send him fish or wild animals, or rescue him from misfortunes. But a few, such as the Sky-men, on account of their life at a distance, are indifferent to the Gilyak's fate. Besides these benevolent or indifferent creatures, there is, in every element, a race of beings (of Gilyak form) which strive [120] to harm the Gilyak. They are called 'Melk,' a term which for want of a better word, may be rendered, 'devil.' Thus, there are mountain devils, sea devils, etc. These creatures frequently waylay the Gilyak and seek to injure his health or to destroy his life."

10: Coxwell--120 B-3 (no date) 1925 Gilyak
116, 761, 776

"Death is always the result of the machinations of a devil, which, taking up its abode in the Gilyak's body, slowly devours him. But sometimes devils seize people and, holding them forcibly, enter into disagreeable relations with them, or force them to work for the devil's advantage."

10: Coxwell--120 [2] B-3 (no date) 1925 Gilyak
116, 158, 787, 828

"Among the Gilyak's, many persons are liable to convulsive attacks, which are followed by a fainting period, during which the sick person reveals to those around him particulars of devils, heavenly beings or sea creatures. The patient believes firmly in all he has seen.(1)

1. L. Y. Sternberg, Tale I, Note. 29."

10: Coxwell--120 [3] B-3 (no date) 1925 Gilyak
116, 539

"Gilyak stories not included here, are: 'The Woman who Married a Fox,' 'The Woman who Married a Seal,' 'The Gilyak who Married a Mountain-Woman', 'The Mountain-Man who Married a Gilyak Woman.' Clearly, the Gilyaks are in the early stage when men look on animals as little below themselves, and on Nature as animated."

10: Coxwell--120-121 B-3 (no date) 1925 Gilyak
116, 539

"THE GILYAK WHO MATED WITH A TIGRESS(2)

2. From the Russian of L. Y. Sternberg, Materials for Study of the Gilyak Language and Folk-lore, No. 23.

Two brothers had a sister. The younger brother killed a bear and brought it home and partook of its flesh, and gave to other people; he then went in his boat across the water to a neighbouring promontory, and there deposited the rest of the carcase. Later, bringing nothing, he returned home alone. Afterwards his sister sang, like a woman possessed of a devil, these words, 'She is beloved by my younger brother; he intends to take a tigress as his wife! Next summer, having set out for the coast of Saghalien, he will collect various dogs and kill them; he will take all sorts of fish-skins and make a sacrificial dish; he will visit his bride, and we shall smoke tobacco together!' Then the sister lost consciousness, but revived.[121]

The following summer the party went to the coast of Saghalien; they took all sorts of dogs and many fish-skins; they killed all sorts of dogs, and made a sacrificial dish. Then the younger brother went to the mountain and took his wife, and they lived. It is told."

10: Coxwell--121 B-3 (no date) 1925 Gilyak
116, 539

"THE GILYAK WHO OFFENDED THE FIRE LORD(1)

1. L. Y. Sternberg, No. 38.

Five men went into the forest to set snares. They erected tents, prepared food, made sacrificial offerings and arranged snares. But the chief hunter of sables was unfortunate, for the animals often got the better of him. He grew angry and collected all his snares. In the evening, he prepared food and, seizing an axe, placed it beside him; he fed the fire with a single cup and said, 'If the lord is present, let him eat!' Next, lifting his axe, he broke up the hearth, and all the party lay down to sleep.

In the night, the head of the party dreamed that a man said to him, 'Remain here and set snares!' So when his companions departed to their homes, this hunter stayed alone in his tent. A strange man appeared and said, 'Come with me to my house; I am commanded to make you a present.' They went away together and entered a house in which were many sables. A man with a bandaged wound upon his face was sitting there and he gave the visitor twenty sables and said, 'If you come upon a Gilyak who has broken up the hearth at the beginning of a sable-hunt, say to him, "Provide yourself, next year, with a bow and with arrows and a spear, and walk about; if I am stronger, I will kill you; if you are stronger, you will kill me," when you meet such a man, tell him that!' In the summer this Gilyak perished during a hunting expedition."

10: Coxwell--121-124 B-3 (no date) 1925 Gilyak--1-4
116, 539

"THE BRAVE GILYAK AND THE GRATEFUL TIGER (2)

2. L. Y. Sternberg, p. 201.

A father and his two sons went together on a sable hunt. They reached their tent, cut firewood, sacrificed to the Sea and the Mountain, obtained water, entered the tent and made an [122] offering to the Fire. When they had eaten, a great tiger came and filled up the entrance. They were terrified, but, after awhile, the father fell asleep and dreamed that he approached the tiger, and said, 'Have you come because you have no tinder? Speak! Have you come because you have no flint? Speak! Perhaps you require various valuable things? I may not have them, but, if I go to my village, I will get them for you. Maybe, you require dogs of another breed?' The tiger answered, ' I do not require anything of you, but your son has been boasting. If he is the stronger, let him kill me; if I am the stronger, I will kill him. Tell him of my command and go home with your younger son. '

Afterwards, the old man got up and said, 'Son, here is my order. Are you listening? Do not boast! I told you before, but you did not obey. ' Then he turned to his younger son and said, 'My boy, we will both go back; roll up your bedding. ' The elder son said, 'Father, why are you going without me? Oh, wait for me. Will you not forgive me? ' The

father and the younger son tied up their beds, and the father, turning to the tiger, said, 'Step away and let us pass.' Thereupon the tiger moved aside and the two Gilyaks went away.

The tiger returned and occupied the entrance. Then the Gilyak, attired only in his shirt and with his sleeves turned up, holding a little Chinese axe, approached his enemy. After the Gilyak had struck with his axe, the tiger gave way. Then the lad, with a mighty effort, jumped into a larch tree. The tiger sprang after him, bit the heel of the lad's boot, tore it away and fell down into a fork of the tree, where he was likely to die. The Gilyak let himself down, seized the tiger by the back of the neck, and, with much effort, drew him away, so that the animal could depart.

The lad descended, took his spear, fetched water, cut wood and cooked some food. He finished eating, and the tiger came and looked. The Gilyak raised his bow and got ready to discharge an arrow; then the tiger retreated, but appeared again. The lad finished eating and threw himself on the tiger's back; when they had gone some distance, they came to a clear place. There on a height stood a large hut, before which hung several tiger skins. The tiger approached and crouched down. The Gilyak stood up; as for the tiger, he shook himself, threw off his skin and, in a second, became a man. Having lifted his [123] tiger-skin and hung it on a pole, he said, 'Friend, let us enter the hut!

In the middle of the floor sat a very old man and woman and, before them, a young girl. The man said, 'Dear father and mother, out of gratitude to my friend, I have brought him in order to give him my sister; that is why he is here.' The old man replied to his son, 'Send for your younger brother and explain to him.' They ate fish and otter's flesh and bear's meat. When the sun set, people appeared behind the hut and chattered and laughed. It seemed to the Gilyak that eight people entered the hut. The man who had been a tiger turned to them and said, 'Younger Brother, I have brought my friend, out of gratitude, in order to give him our sister.' The younger man replied, 'If you wish to give her, I am willing.' Then our Gilyak said, 'To-morrow, I will return to my village.'

The next day six men, heavily laden, bore furs to the village. The following summer, the Gilyaks went to Manchuria, loaded three boats with the furs, and visited the Manchurian Governor. The wife of the Manchurian Governor said, 'Gilyak, did you marry the tigress woman?' 'Yes,' was the reply. 'I send this pipe and this kerchief to your wife.' The Gilyak received the gifts and returned to his village.

In the autumn, when the elder son was about to go hunting, the younger wished to accompany him. But the elder scolded him and forced him to remain. The younger allowed the elder to depart, and then followed in his footsteps. After going a long way

and reaching a tent, he, the younger son, went into the forest, hewed wood, obtained water, then entered the tent and kindled a fire. Just at sunset the noise of a tiger's movements was heard. The elder brother said to the younger, 'These are my father-in-law's people, I am taking a wife from them. Do not fear them.' The tiger man's friends appeared behind the tent and talked; whereupon our Gilyak went out to them and said, 'Friends, will you not smoke tobacco?' The visitors laughed and talked, and entered and, taking places, sat down. Afterwards, one of them noticed the foot of the younger brother, who sat in a far corner so as not to frighten them; they were alarmed. Our Gilyak said, 'There is no reason to be alarmed; this is my younger brother.' The tiger-man's party ate and slept soundly, rose the next day and departed, and the Gilyak went with them. After they had gone far, they reached the tiger's hut. They entered and found [124] the wife was there. 'Friends,' the Gilyak said, 'I shall go home to-morrow.' The following day, taking his wife, he returned to his village and they lived."

10: Coxwell--124-125 B-3 (no date) 1925 Gilyak--1-3
116, 539

" A TALE OF A BEAR (1)

1. L. Y. Sternberg, No. 24.

Two women were dwelling together in a storehouse. Whenever they caught fish or seals, they were well off; they lived comfortably. One day they would sit at home and the next day do something; they had abundance. Once they set out together for berries. After collecting a quantity, they returned to their storehouse and went upstairs. But, entering a passage, they heard a noise within. The younger said, 'What was that noise I heard, sister?' The elder replied, ' I do not know! I do not understand it. ' The young sister remarked, ' I am afraid, and will not enter on any account, ' but the other replied, 'Never mind, let us go in! The younger agreed. 'Yes, let us go in!' They entered together and looked at the middle seat; all the meat had been cooked, and put on the dish and set on the seat. They sat, each in her own place. 'Sister, ' said the younger, 'what is this? I do not understand. ' The other answered, ' I do not know; but I shall eat it. ' Helping herself, the elder sister ate, and said to the other, 'Eat!' The younger replied, ' I do not wish to eat; I am afraid. ' The elder remarked, 'Now that I have eaten I shall sleep. ' They both slept.

In the night the elder sister began to converse with someone, and the younger sister rose and looked. There was a light round about! The younger sister was frightened, and could not sleep, but the other conversed continually. The younger sister, at last, fell asleep, and heard nothing more; then she awoke and rose; it was already dawn, and had become light. She looked for her sister, who was not to be seen! Becoming anxious, she jumped up and dressed herself; then, running down, she went out and sought the mooring rope and the boat. One of the boats had gone, the other remained. Reaching it and pushing off, she began to row; when she landed she found the footprints of her elder sister, and looked; there were foot-[125]prints of a bear alone, of her sister alone, and next of a bear and her sister near one another. The bear and the elder sister had climbed a mountain together.

The younger sister ascended the mountain in their tracks; she ran uphill, and crept along after them. A hut stood alone, and the girl entered. Her elder sister's head lay in the middle of the plank bed. The younger sister said, 'So, you have been lovemaking? Not bad!' The elder sister's head answered, 'I thought it would be well.' The reply came, 'I told you, I told you how I feared those food delicacies! Why did you not obey me? You took and ate. Why did you not obey me?' The elder sister's head wept. The younger woman took her sister's head and beat it on all sides. A bear issued from a corner and opened its jaws.

Our woman ran off and, shutting the door, spat and pasted up the whole of it. The bear approached and attacked the door with its teeth; but the door was of iron, and he broke all his teeth. Our woman rushed back, and, arriving at the village, entered her hut; then she passed into the passage. Her elder sister was inside asleep. The younger sister cried, 'When did you arrive?' The elder sister replied, ' A bear took me, and carried me away; he ate all my body; only my head remained. You took my head and beat it on every side. I arose from the dead; somehow I came back and have here awaited you. ' The younger sister said, 'The bear will no longer come to us now; you will die. ' "

"SON-OF-THE-MOTHER-OF-WATER (1)

1. L. Y. Sternberg, No. 39.

A certain Gilyak, who lived alone, took as his wife a fish from the sea. She was called Mother-of-Water. A boy was born to them, who, when he grew up, used to carry with him a sable, by aid of which, in the spring time, he frequently killed bears; he cleft their skulls.

Once the old Gilyak set out upon the river's surface to get frozen fish. A man, who sat and ate frozen fish, said to him, 'Come with me to my village.' They departed together. When they entered the hut a big man was lying on the boards, [126] with his head toward the entrance, and half of his head bound up. This man said, 'Tell Son-of-the-Mother-of-Water that I send him this message: in the spring of next year, during the movement of the herrings, I will come down from the mountains; let him arm himself with a spear and await my coming!' The old man went and delivered the message to Son-of-the-Mother-of-Water, and, in consequence, Son-of-the-Mother-of-Water frequently sharpened his sable's claws.

Next year, in the spring, the man with the bandaged head came down to the sea, at a time when a whale was lying on the seashore. The man with the bandaged head became an enormous bear. Son-of-the-Mother-of-Water arrived and jumped back as the bear

hurled itself upon him, but when the young man sought to defend himself with the sable, it proved useless as a weapon. The bear and the man fought; the bear rose above the man, but died; Son-of-the-Mother-of-Water went down in the water and perished."

10: Coxwell--126-127 B-3 (no date) 1925 Gilyak --1-3
116, 539

"THE MOUNTAIN-DEVIL IN THE FORM OF A TIGER (1)

1. L. Y. Sternberg, No. 35.

A party of three, consisting of a father, his son and sister's son, went to set snares. Having pitched their tent on a mountain, they sacrificed to Fire, to the Mountain and to the Sea; then they cut some wood, got water, and entered the tent. But a tiger approached and took up his position before the tent's entrance. The father said to himself, in his sleep, 'Has someone come because he possesses no steel? or because he has no flint? or because he has no tinder? Has he come because he needs dogs? or because he wishes for valuables?' The answer sounded, 'I have come for your sister's son!' The old man said, 'Please, do not touch him!' After a time, the old man's son woke, but did not see the tiger, and the sister's son woke but did not see the tiger; they both went out, and the tiger bit one of them so that his blood flowed. The other ran back and cried, 'Father, a tiger has killed our boy; get up!' The father got up. 'My son,' said he, 'go home; your mother and younger brother may lose their lives.' The son replied, 'No, father, it is for you to go; if I tell the news, they [127] will not believe me!' 'My son, go!' 'Father, let us go together!'

Each took a spear; the son had a gun and the father had his bow and arrows and they

started. They saw the tiger eating the youth. The tiger sprang upon the father, but the son ran up and gave a thrust with his spear, and the father thrust with his spear; together they killed the tiger. Father and son approached the boy's body and removed his plait of hair, his buttons and his shirt. They stripped off the tiger's skin and placed his body and that of his prey upon a scaffold, for preservation from wild beasts, and returned to the tent. They cut down wood and lit a fire, then got water and hung up the kettle and boiled some water. Suddenly the dogs barked twice. 'Father, pour water on the fire and let us run away!' They went out, and the son said, 'Father, jump into the water! There is a devil!' 'Where did the noise come from?' replied the old man. 'I heard twice some barking, but it was an illusion, there is nobody about.' 'Father, let us descend to the shore!' They entered the tent, broke up firewood, placed it on the hearth, kindled a fire and went away. After a noise of stamping and trampling, a tiger came up, but father and son aimed their spears at him and he disappeared.

The pair went home and the father called out, 'Old woman, collect the neighbours, a tiger has killed the boy! We are going in a dog-sleigh to fetch the body.' However, it was late and father and son went to sleep. Next day they returned to the mountain and, approaching the tiger, raised him up, and set him on the sleigh and carried him almost to their home. 'Old woman, prepare a sacrificial dish for the people; and son, go off

with the dogs!' The son went in the dog-sleigh and brought home the boy's body. They took it from the shore, where the village was standing, and bore it some distance up a mountain; there they killed dogs, and sacrificed to the mountain; then they buried the body and returned home and lived, but remained incensed against the mountain-devil."

10: Coxwell--128 B-3 (no date) 1925 Gilyak
116, 224, 539, 688

"THE GILYAK WHO MATED WITH A TIGRESS

[LSS: For the text of this tale, see category 539, pp. 120-121.]

Sternberg says that after every successful bear hunt, a religious ceremony must be performed; part of the meat being eaten and part carried to the relatives on the mother's side. In our story, the hero carries away meat to the forest; such an act being a great crime punishable by the gods. The Gilyak was induced to behave thus by something extraordinary, namely his love for the tigress, a creature more powerful than any bear; and he married her. The largeness of the sacrifice in the story corresponds to the importance of the tigress."

10: Coxwell--128 [2] B-3 (no date) 1925 Gilyak
116, 372, 539, 776

"THE GILYAK WHO OFFENDED THE FIRE LORD

[LSS: For the text of this tale, see category 539, p. 121.]

The Lord of Fire is considered by the Gilyaks to be an intermediary between man and all the deities; and the hunter who sacrifices to fire considers that he thereby propitiates the Lord of the Forest, and secures success in the chase. In the Gilyak story, 'The Mountain-devil in the form of a Tiger,' a party of hunters sacrifices to fire. In the Yakut tale, 'Al-Iot: the Spirit of Fire,' a spoonful of all food is thrown to the Fire. Among the Yukaghirs, a definite form of words is employed before a fire when a new net is dedicated."

10: Coxwell--128[3] B-3 (no date) 1925 Gilyak
116, 539, 776, 825

"THE BRAVE GILYAK AND THE GRATEFUL TIGER

[LSS: For the text of this tale, see category 539, pp. 121-124.]

The story of Androcles and the Lion will occur to the reader. It is observable that in the East transmutation is into the larger animal forms, thus here is a tiger-man and, in a Kalmuck tale, a demon appears as a buffalo, as opposed to the transmutation into a wolf of a Russian tale and into a yellow dog of a Mordvin tale. But the man has not been transformed into a tiger by a curse, as in Western werewolf stories; on the contrary, the general Gilyak belief that there are special beings in the mountains and forest who, having the appearance of Gilyaks, can assume the shape of wild beasts, seems here shadowed forth. The absence of ceremony is noticeable when the Gilyak marries the tiger-man's sister."

10: Coxwell--128-129 / B-3 (no date) 1925 Gilyak
116, 539, 839

" A TALE OF A BEAR

[LSS: For the text of this tale, see category 539, pp.124-125.]

This story of mating with a bear is one of several stories mentioned in the Note to the Kalmuck story, 'The Birdcage [129] Husband.' But in the present tale we have no mere allusion to the subject; on the contrary, as in 'The Gilyak who Mated with a Tigress,' the tale actually deals with a wooing, and the life of the characters concerned.

The majority of stories of men or women mating with animals were probably, even in the first place, amusing fiction and did not arise from abnormality and depravity of savages or barbarous races. Similarly, considerations of totem ancestry, while interesting from the standpoint of man's early evolution, seem too remote to have played an important part in origination of the mass of folk-tales, even of the most ancient, such as the Egyptian, Indian or Kalmuck. This is not to deny the possibility of such causes, but to lay stress on the greater influence of a story-telling faculty which has used striking ideas and situations in order to divert childish persons or to arrest the attention of dull minds. To the primeval hunter it doubtless appeared that the hunted are not very different from himself, for they lived in the same environment, and were influenced by similar considerations. He developed, but an inherited tendency to look on animals as his fellows persisted after notions of totem ancestry had vanished."

10: Coxwell--130 B-3 (no date) 1925 Gilyak
116, 539, 825

"SON-OF-THE-MOTHER-OF-WATER

[LSS: For the text of this tale, see category 539, pp. 125-126]

Sternberg remarks that the son of the Gilyak and of the Woman-Fish grew up and defeated many bears. The Lord of the Bears, being much offended because Son-of-the-Mother-of-Water fought with the aid of a sable, instead of with the traditional spear, challenged him to a duel, and both perished. As an instrument of the chase, a sable would be useless except for self-defence. Only a man of unusual physical strength would, thus armed, risk a contest with a bear. But the hero of a certain legend so fights and, at the last moment of the contest, stifles the bear in his embraces."

10: Coxwell--130 [2] B-3 (no date) 1925 Gilyak
116, 224, 539, 782

"THE MOUNTAIN-DEVIL IN THE FORM OF A TIGER

[LSS: For the text of this tale, see category 539, pp. 126-127]

It is noticeable that the hunting party, on setting out, sacrificed not only to the fire, but to the mountain and the sea. Later, the sacrifice of dogs to the mountain shows a real relief in the power of the mountain spirit. In the Ostyak tale, 'Aspen-leaf,' the hero, in the middle of a perilous adventure, bends his neck in worship of spirits. The Yukaghirs sacrifice a reindeer at marriage; also deer to a river. The Tcheremisses sacrifice a foal, an ox or a cow to their gods, Keremet and Sheert.

The Eskimo have a tale of a mountain spirit that dug up the body of a man, who had pretended to be dead in order to see what the mountain spirit would do. The mountain spirit carried the man to its home and the man soon opened his eyes and killed his captor, also the latter's children. The dead mountain spirit's wife pursued the man, but he escaped by telling hills to rise up and a stream to flow between himself and his pursuer. (3)

3. Rasmussen and Worster, p. 84."